1: Spier E-5 (1918) 1928
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kill you." He jumped on the bedding, looked around, got a long stick, and ran out. He ran into a tree and stopped short. He cried out, "Do not run away from me. I will catch and kill you." Then he returned to bed. In the morning he told about it, laughing. 158 787 159

## Diversions

Modern economic life is not so different from that of the past, that we may not assume the same leisurely pace in the round of a day's activities. Industrious as they are, there is still ample time for diversion. Much of the summer day is free from labor after the crops are planted and again during the harvest. Men gather at their favorite sweatlodges to gossip, or they indulge in the same pastime while helping an acquaintance stretch and rub his buckskins. Women are equally prone to gather at a neighbor's for the ostensible purpose of weaving their baskets or even shelling corn. Games of chance and some of skill, horseracing, song practice, tales on winter nights, dances, picnicing for wild foodstuffs, visits to neighboring tribes, and the inevitable philandering, offer a variety of outlets. The middle hours of the day find the women and the younger men at their gambling, and, at least during the summer, the older men at the sweatlodge. The most significant circumstance is that despite their leisure, their diversions are not such as would lead to the elaboration of the artistic, literary, or philosophic life. Evidently something more than leisure is required for cultural growth: a pride in workmanship, a passion for novelty, or something of the sort, far beyond what these people possess. While it would be unfair to describe them as apathetic, they clearly manifest no desire to appropriate the arts of life beyond their canyon walls. Which is the more astonishing in view of their frank admiration of the Hopi. 517 181 517

The sweatlodge functions as a clubhouse for the men. While summer days are rarely so hot that one cannot work in the fields even at midday, it is convenient to rest during this period, and the sweating proves refreshing. Several of the more popular lodges are located on the banks of the creek; others are not near the water. While the lodge is owned and even constructed by the man who owns the land on which it stands, he does not necessarily prepare it for use; anyone who finds it convenient may do so. Here a dozen men may be found during the heat of the day, stretched on the sand awaiting their turn to enter, naked save for breecheloth (they are usually careful to avoid exposure), gossiping and discussing affairs of state. Women sometimes accompany their husbands, even in the presence of other men. They wear only the underapron. But such are rather family affairs, when children (perhaps boys alone) are permitted to enter. 515 517 575 345 517 515 575

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is intense; each breath burns the nostrils and the roots of the hair feel ablaze.[1] Suddenly the leader bursts into song; the others may join him. Near the end of their stay (ten minutes or more) the leader sprinkles water on the rocks with his fingers. To escape the fierce steam which rises to the top of the lodge, one bows face to earth, gradually rising as he is inured. On emerging, the bathers may plunge into the creek, or loll about waiting their turn again.[2]

Any song may be sung in the lodge, but some are peculiar to it. These are used by an old man, not a shaman, to cure one who is hurt or wounded (*saka·mi'dAdji sa·dAlgi*, singing to cure). Such songs cannot be sung outside for fear of a calamity. Rock Jones, a weather shaman, sang his songs to produce rain, which evoked an immediate response in the form of a flood while he was still within the lodge.

Midafternoon finds the gambling games in full swing at one or two of the village camps where convivial spirits forgather; women and principally younger men. A typical scene at T——'s would show several games in progress in the shade of the cottonwoods, with shrill laughter punctuating the challenge and banter of the little circles seated on the sand; the horses standing, stamping, at the corral edge; men and boys coming and going; the children tumbling about in the sunshine; the elderly host, who rarely indulges, seated to one side, parrying chaff; and his half-blind wife querulously engaged in her household tasks. The function of this host is not clear; it is said that he likes to have the players come, but evidently they fee him from time to time. I have heard his voice echoing through the canyon, much to the amusement of bystanders, calling on the tardy to hasten.

Footracing (*tnnomdgilgi*, race by two; *tnnomdgilgi*, by three or more) is to a point 50 to 125 m. distant and return. Races were usually for stakes. There are no relay or kicking races, although the latter are known[3]. Horseracing has superseded footracing, but it has developed on the same pattern, i.e., a race to a point and return. Considerable attention is given to the preparation of the course in the canyon (about 1500 m. long) and selecting the horses. To insure a colt becoming a racehorse, the following meaningless songs are sung while he is being broken:—

[1] On a day in October, the temperature in a lodge that was not quite air-tight registered 135° F. (outside 72°F). Probably the temperature in the summer lodges ranges from 140°-150° F. G. A. Dorsey notes of a Cheyenne sweatlodge that "it is probable that the heat registered not less than 145°" (ed., 48).

[2] I have found the sweating deliciously refreshing, relaxing every muscle. The plunge into the cold water has not the expected shock, although it does set the muscles quivering.

[3] In connection with a myth it was said that the object kicked (*tnnal*) was a ball composed of wool and pinon gum. The Pima use a ball of greasewood gum or a gum coated core of stone and wood (Hrdlička, (a), 46).

775 time near those he knew in life. Relatives commonly witness signs that such a ghost is lurking about although they may not see him.

343 517 571 562 757 515 The Havasupai are confirmed users of the sweat lodge. While a sweat bath is regarded as therapeutic and the ritual used has supernatural connotation, the sweat lodge serves primarily as a place of assembly for men who make a social occasion of such gatherings, visiting, joking, and discussing tribal affairs. Few women use the sweat lodge, and when one does so, it is usually in company with her husband or another woman.

## Mission Activity

797 Early Christian influences in Supai seem to have been negligible. The Episcopal Church sent missionaries on infrequent visits to the canyon, beginning in 1927. A resident nurse, a devout Christian, held prayer meetings and Sunday School in the school building for several years during the 1930's. In 1939, the Episcopal Church formally recognized its "newest mission among the Havasupai," placing the Rev. Cecil Harris in charge (Jenkins, n.d.). Monthly meetings with the aid of interpreters were held in Supai, and Jim Crook, a recent Havasupai convert to Christianity, held Sunday School during the Rev. Harris' absence. After attending Cook Christian Training School for Indians in Phoenix for four years, beginning in 1940, Jim Crook became an evangelist, but he has been inactive in recent years.

In 1948, the Episcopal Church obtained from Jim Crook some land on the reservation and began construction of St. Andrew's Chapel, a quonset hut which was flown in sections by helicopter into the canyon and there erected on a stone foundation. That year, Miss Laetitia Vielle became resident missionary in Supai, initiating a program including Christian devotional meetings, first aid treatment, community social activities, and special educational and social activities for children. While the missionary rendered many services to the community and had an active program for children, the adult attitude toward Christianity generally remained apathetic. The Episcipal Mission was closed in July, 1956. Its building was leased temporarily to the United Indian Mission, an interdenominational organisation. Mr. and Mrs. David Chambers have been the resident missionaries since that time and have had the active cooperation of the resident agent and [657] his wife, Mr. and Mrs. Victor Collins, in mission work. Under this leadership an adult program has been stressed and numerous adults are now active church members.

[562] Havasupai women are at present showing greater interest in Christianity than are the men. One young woman is a graduate of Cook Christian Training School in Phoenix and another is attending. Under the leadership of Mrs. Chambers, women attend a weekly prayer service and a teacher training class. Several of the women alternate in teaching the junior Sunday School class.

an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers without much hesitation. Names have no special emotional or religious significance.

When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed that girls who eat meat before the menses end will be barren.

Some of the old methods of training the young have disappeared, yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller brothers and sisters. Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave baskets, prepare the material for basketry, or even shell corn. In midday the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usally covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

The sweat lodge serves as a sort of clubhouse for the men. During the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accomodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,

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when the bathers come out they plunge into the stream, or lie on the sand and rest until their turn again. 515 517

Horse racing is patterned after foot racing of former times. The race is to a point and return. Considerable attention is given to the preparation of the course on which the race is to be held, also to the selection of horses. Races are usually for stakes and on special occasions, as the Peach Dance, a purse is offered the winner. The horsemen do not jockey for a start, but start from stand-still. 541 525

Men and boys often hold wrestling contests. The contestants approach each other in a slightly crouching position and lock their arms around each other's body. Kicking and striking are not permitted. The winner must be able to hold his man flat on the ground. 526

The Havasupai children are expert swimmers, often learning the art very young. Mothers toss the small children in the creek of deep water and in almost no time they paddle their way to the bank, one would hardly say they are taught to paddle for it seems to come instinctively. 868 481

As canyon climbers the Havasupai probably surpass all other tribes. Their muscles are developed by constant practice and they run up and down the steep canyon trails in a manner to excite the envy of our college athletes. 481 147

When an individual is very ill and it is feared that he may die, relatives gather and begin to wail. A corpse is laid with the head to the northwest, the hair washed in yucca suds, and the face painted. Clothes are usually furnished by friends and relatives. The following day every one gathers to mourn with the family. The chiefs talk of the past life of the deceased and admonish the relatives to care for the property of the deceased and not to commit suicide. Formerly the Havasupai cremated their dead but now they are buried. Each family has a burial plot. When death occurs in a house the family moves out for a few months. Personal possessions are buried. In recent years the custom of burning personal treasures has not been as universal as formerly. 763 764 [423] 768

### RELIGION

The Havasupai creation myth and other legends are very similar to those of the Mohave and Yuma Indians living along the Colorado River. [170] 773

In the Beginning there were two gods of the Universe. Tochopa was a good god and Hokomata was very bad. The good god had a very beautiful daughter, Ter,keh-eh,(1) from whom he hoped would descend the whole human race to inhabit the big world. The wicked god seemed to possess the most magical power and to demonstrate it he proudly boasted he would flood the world and destroy all creation. The good god, Tochopa, fearing he would do this, made a boat of hollow pifion log in which he hoped to save his daughter. In this log he placed necessary food and other articles and also made a lookout window. Then he brought his daughter, and telling her she must get in the log and there be sealed up, he took a sad farewell of her, closed up the end of the log and waited for the destruction of the world. It was not long before the floods began to descend. Not rain, but cataracts, rivers, and deluges came covering all the earth with water. The log floated and in safety lay Pu-keh-eh while the water rose higher and higher covering all the mountains. After a while the flood ceased and the water found a way to rush into the sea. As it dashed down it cut through rocky plateaus and made the deep canyons of the Colorado River. Soon all the water was gone and the earth began to dry. The girl found her log no longer floating. She peeped out of the window her father had placed in her boat, and, though it was misty and 539

(1) Sources of mythology here given are a Havasupai informant; Farish, History of Arizona; and The Redman, a bulletin of mythology printed at the Phoenix Indian School. [115 127]

177 In comparing aboriginal Havasupai life with that of today, the most
511 outstanding fact is that it's just plain easier to live now. It's easier for the children to survive once they are born and it's easier for their mothers to bear them, since many of them go out to the hospital at Kingman for this purpose. It's easier to keep healthy and easier to recover when one is ill. Preparing food is a simple task compared to what it was. Many household goods, with indispensable functions, are available in the store in improved form and more lasting quality. Keeping warm in the winter now requires half the time and less than half the worry for many families have kerosene or wood stoves. Probably most important of all is the fact that food is easier to get. This has resulted, somewhat, in less emphasis
[594] on the family as an economic unit—a condition which has been accom-
[586] panied by a certain number of undesirable factors such as an increase in the number of divorces.

●517 Even though the more readily available food supply has increased the
[461] amount of leisure time, there has been no corresponding elaboration of
525 spare time activities or additional specialization. In the heat of early afternoon, however, one may still see the women gathering from all parts of the canyon, by foot and horseback at some appointed place for their gambling session. This is an important daily event and the women, clad in their best dresses, congregate for poker, blackjack, Russian bank and plenty of gossip. Gambling is not limited to the women by any means, but they are the experts—they should be—they get more practice, for with them it is part of the daily routine and it has been for a long time. Before
[197] playing cards were introduced, intricate native games were played instead.

345 While the women gamble, most of the men take sweat-baths. This is
[512] their most important source of daily recreation. The sweat house is a small dome shaped structure over a shallow, circular pit. The frame is made of about a dozen slender poles set into the ground on one side of the pit and arched across to the other side. These are bound together where they cross and a number of horizontal braces are bent around them, leaving space for an entrance. This framework may be covered with blankets or brush and dirt.

515 Stones are heated outside and put into a small pit within the sweat
517 house; then three or four men, clad in breech cloths, enter and close the

Seventy-two-year-old Mark Hanna is one of the medicine men of the tribe.

515 517 blanket door. When water is sprinkled on the hot stones, it is instantly turned to steam. As the temperature proceeds upward to 140 or 150 degrees, special songs are sung which, in combination with the steam heat, [255] are intended to effect cures of minor ailments. A full length sweat-bath consists of four steamings of about fifteen minutes in length, alternated with short intervals of rest in the shade. After the fourth steaming, it is customary to plunge into the nearby stream.

512 By the time the gambling and sweat-bathing are over, the sun is out of the canyon and then men and women drift slowly back to their camps.